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*"A Chronicle of Strange, Sacred, Secret, and Forgotten Things."*—SHELLEY.

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## EVANGELICAL LEGENDS OF THE CHRIST.

### THE LAST VISION.

AWAY beyond material forms and our atmosphere of earth there is a region where the Souls rush to and fro, liberated from their chains of mundane life. It is there that the ethereal aromas, obedient to thought, clothe themselves with the splendour of the ideal form, and people the spiritual world with marvellous beauties and the poetry of its visions.

It is from this region that we bear away our prettiest dreams during sleep, and it is here that, during their laborious night-watches, inspiration elevates the genius of the grand poets, to whom the perception of harmony and poetic fire has flashed a presentiment at all times, and amongst all people. It is in this abode where live the images and the analogies, for poetry is in the images, and the harmony of images is essentially analogous. It is also within this ideal region that Eschylus saw Prometheus suffer, and that Moses spoke with Jehovah. It is here that the greatest poet of the Orient, the Eagle (John) of Patmos, the chanter of the Apocalypse, saw the Christian Church under the form of a woman in travail, who painfully brought forth the man of the future. It is within this marvellous world of poetry and visions that God appeared to him, veiled in light, and holding in His hand the eternal Evangel which was slowly opened, whilst the plagues were let loose upon the world, and the exterminating Angels refined the earth, to make a place for the city of sacred unity and harmony, the New

Jerusalem which descended from heaven all built and ready, because the idea of harmony exists in God, and will be realised in itself upon earth, when men are ready to comprehend it.

The glorified figure of Christ, after having perambulated the earth, remounted within that ethereal region, and there the Redeemer caused the Angel—formerly rebellious but at last regenerate—to see the grand Assembly of the Martyrs. There, are to be found all the victims of human despotism, all those who have loved rather to die than to have proved false to their conscience. The victims of Antiochus, the Martyrs of ancient Rome, and the executed criminals of new Rome. The one party by reason of its legitimate creeds, the other by its dreamy visions, had courageously faced the tyranny of man, and all were pure before God, for they had suffered through preserving their noblest and prettiest of gifts—Liberty! Long, long had their souls, clothed in white garments, yet stained with their heart's blood, sighed beside the altar, and had demanded justice; but at length the day came, when, holding palms in their hands, they advanced before the Redeemer.

The Christ appeared in the midst of them, between his Mother and the Angel of Repentance, and demanded of them what vengeance they wished to take upon their persecutors. "Lord, that their souls may be given to us, so that we may make them ready for Eternity, as they had prepared us for Time." The Christ, then remitting to them the Keys of Heaven and the Infernal, said to them:—"The souls of your persecutors are with you." Now a cry of joy and triumph resounded from the vaults of heaven to the depths of the abyss, the souls of the Martyrs opened the gates of the Infernal, and stretched forth their hands to their executioners. Each reprobate found an Elect for protector; heaven augmented its precincts, and the Virgin-Mother wept with joy at seeing so many children pressing around her, those whom she had hitherto believed to have been lost for ever. Whilst the whole of heaven smiled at this magnificent spectacle, we saw a new Sun rise upon the earth, and night folded its shady wings towards the waning Occident. The sombre clouds of the past were rapidly dissolving their phantoms, those were the shadows of the great extinguished monarchies, and of the old vanished Cults. Between night and morning-dawn the twilight whitened the head of an old man, who was seated with his face towards the Orient. This was the Pilgrim of the Christian centuries, the "Accursed One" of barbarous civilisation, the type of the parias, the old Ahash-

uerus, who rested himself at last. The people had now found a home, and the old "Wandering Jew" had obtained his pardon.

Each peacefully enjoyed the fruits of his labour, and none of the children of God perished with hunger, near to the table of their Father, for work equitably distributed facilitated the life of all. The association had increased the richness of the earth a hundred fold, and the union of all interests had given to the labours of mankind a direction so Divine, and a strength so marvellous, that the very seasons had changed. There was, as the Apostle had prophesied, "a new Heaven and a new Earth," and Jesus said to the Angel of liberty and genius:—"Behold the work which thou must accomplish, behold the new City of Intelligence and Love.

"The earth is ready, it trembles with hope. Mankind at present see only as the Prophet saw in days of old, a shady cover or valley of ashes and bones; but a new life already ferments in those ashes, and a Divine vibration permeates those dry bones. They will soon gather themselves at the appeal of a new spirit, and a new people will cover the fields of earth. Humanity will then emerge from a long sleep, which will seem to it as if it had only seen daylight for the first time!"

Having said these words, the Christ prostrated himself before the throne of his Father, and said:—"Lord, may Thy will be done upon earth as it is in heaven." The Virgin, who is the type of regenerate woman, and the Angel of liberty, became the genius of order and harmony, and all consoled Martyrs, as well as all the reprobate penitents, articulated in unison that Mysterious Word which unites the will of the creatures to that of the Creator, and all human forces to Divine power.

#### EXAMINATIONS UPON THE GOLDEN VERSES:

##### PURIFICATION.

- (4) A virtuous son be thou, a brother just, a tender spouse, a father good.

THE aim of the doctrine of Pythagoras was to enlighten mankind, to purify them from their vices, to deliver them from their errors, to restore them to virtue and truth; and after having caused them to pass through all the degrees of understanding and intelligence, to render them similar to the immortal Gods.

This Philosopher had for that purpose divided his doctrine into two parts: the purgative and the unitive portions. By the first, man is cleaned from his impurities, he emerges from the

darkness of ignorance, and arrives at virtue; by the second, he employs his acquired virtue to unite himself to the Divinity, by means of which he arrives at perfection. Those two portions are to be found very distinct in the *Golden Verses*. Hierocles who has understood them well, speaks of such at the commencement of his Commentaries, and designates them by two words which embrace all the doctrines of Pythagoras, viz., *Purification* and *Perfection*.\* The Magi and the Chaldeans, from whom Pythagoras had adopted all the principles, agreed upon this point, and in order to express their ideas, made use of a very celebrated parabolic phrase, common amongst themselves. "We consume," they said, "the trash of matter by the fire of Divine Love."† An anonymous author who has written a history of Pythagoras, preserved by Photius, says that the disciples of this great man taught that perfection can be arrived at in three different modes: by conversing with the Gods, in doing good in imitation of the Gods, and in leading that life whereby we can rejoin the Gods.‡ The first of these modes is embraced in the first three *Golden Verses* which relate to the method of the Cult, according to law, and faith in the Gods, the glorified Heros and Spirits. The second, or Purification, commences at the fourth verse which makes that Examination its object. The third, or the Union to the Divinity, or Perfection, commences at the fortieth verse of my translation:—

Allow not balmy sleep thy eyelids to shut fast, etc.

Thus, the division which I have believed it my duty to make in this small poem is not arbitrary, as you will see. The judicious Bayle has referred to this before now.§

It is worthy of observation that Pythagoras commences the purgative part of his doctrine by recommending the observance of natural duties, and that he ranks amongst the first virtues that of filial piety, paternal and conjugal love. Thus that admirable philosopher uses the greatest care in tightening the bonds of blood relationship, in rendering them dear and sacred; he preaches respect for the children, tenderness in the fathers, the union of all the members of the family; in this manner he observes the profound sentiment which Nature displays in all sensible beings; rather different from that of several legislators blinded by a false policy, who, in order to guide

\*Καθαρσις, καὶ τελειότης.

†Lil. Greg. Gyrald: *Pythag. Symb. Interpret.* p. 92.

‡*Apud. Phot. Cod.* 249.

§*Dict. Crit. art. Pythagoras, Q.*

mankind by I know not what power or imaginary happiness, have wished, upon the contrary, to break all filial bonds, to destroy the *rappports* between the father and the son, the brother and the sister, in order to concentrate, they say, upon a reasonable being called *Patria*, or Home, the affection which the soul divides upon those objects of its first love!\* If these legislators had reflected for a moment, they would have seen that there exists no home for him who has no father, and that the respect and love which mankind, arrived at virile age, manifests for natal places, hold their principle and receive their force from those same sentiments which he, during infancy, feels for his mother. Every effect announces a cause; every edifice rests upon its foundation: the real cause for a love of country is maternal love; the only foundations of the social edifice are paternal virtues and filial respect. From this virtue alone proceeds the dignity and empire of the Governor, who, in every well organised state, being considered as the Father of the people, has a right to the obedience and respect of his children.

I shall now make a singular comparison which I pray the reader to carefully notice. Moses, instructed in the same school as Pythagoras was, after having announced the unity of God in the famous Decalogue which contains the summary of His law, and in having commanded adoration amongst his people, declares filial piety to be the first virtue.† "Honour," says he "thy father and thy mother, in order that thy days may be multiplied upon that country of Adam, which Jehovah, of the Gods, has given thee."‡

\*It is not very long ago since a man, rather strongly organised in one-sided conceptions, but very little enlightened in real knowledge, wrote a book entitled *Ruverabboni*, in which, piling up all ancient and modern sophisms, gave them out against social organisation, founded upon the establishment of the family; he pretended that he would change the instinct of Nature, in this respect, and establish *true happiness* upon the debris of all the ties of blood relationship, of all the affections of the soul, and of all parental duty.

†Herein I give the very sense of Moses, and not that of the *Septuagint*, copied by the *Vulgate*, I will transcribe the original text, so that those who understand the Hebrew language will see that I am not deceiving them.

כבוד את-אביוֹ ואת-אִמּוֹ לְמַעַן יָרִיבוֹן יְמֵיךָ עַל  
הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ  
*Exodus, C. xx. 12.*

‡That country of Adam, in Hebrew הָאָדָמָה (*ha-adamah*), the Adamean. This word, which we vulgarly translate by *earth*, only signifies such metaphorically. Its proper meaning, which is very difficult to understand, always depends upon that which we attach to the name Adam, from which it is derived.



The theocratic legislator of the Hebrews, in forming this commandment, placed the recompense by the side of precept; he formerly declares that the exercise of filial piety will bring along with it a lengthened existence. Now, we may remark that Moses contented himself in embracing in his doctrines the purgative portion only, he no doubt saw that his people were not in a condition fit for receiving the unitive portion, in no place does he refer to immortality, which is the consequence of such: he is contented in informing them of the promise of the enjoyment of temporal goods, amongst which he takes care to place long life in the first rank. Experience has proved, as regards mankind in general, that Moses spoke with a profound knowledge of the causes which prolonged the duration of empires. Filial piety is the national virtue of the Chinese, the sacred basis upon which reposes the social edifice of the greatest and most ancient people of the world.\* This virtue has existed in China for more than four thousand years, that which was in Sparta or Rome the love of country. Sparta and Rome have crushed themselves, notwithstanding that species of fanaticism with which their children were animated, and the Chinese Empire, which existed two thousand years before their foundation, exists still two thousand years after their fall. If China has been able to preserve itself amidst the flux and reflux of a thousand revolutions, to save itself from complete shipwreck, to triumph over its own defeats, and even to subjugate its conquerors, she owes all this to that virtue which, rising from the lowly citizen to the Son of Heaven—the Emperor—seated upon an imperial throne, animates all hearts with a sacred fire, by which Nature itself furnishes the nourishment and immortalises the duration. The Emperor is the Father of the state; two hundred millions of men, whom he regards as his children, compose his immense family, what human effort could overthrow this colossus?†

*Jhoah*, in Hebrew יהוה, pronounced very badly *Jehovah*, owing to a vicious punctuation of the Massorets, is the proper name of God. This name has been formed by Moses in a manner as ingenious as sublime, by means of a contraction of the verb יהוה *hoch*, to be. It signifies exactly *Will be, Being, Been*; that which is, was, and will be. We may render it sufficiently well by the word *Eternal*. It is the Eternity, or the time without limits of Zoroaster. This name is ordinarily followed, as it is here, by the words אלהיך *Ælohi-cha*, thy Gods, in

order to express that the Unity, included in *Jhoah*, comprises the infinity of Gods, and ought to hold its proper place with the people of Israel.

\**Mém. concern. Chinese*, V. IV. p. 7.

†*Ibid.* . . .

## FRAGMENTARY MEMOIRS OF THE CHRIST.

## PART I.

"The Male element in Nature could never have been transfixed by nails through the hands and feet of a *man-begotten* Son. It was done when the Child of the Holy Spirit and the maiden daughter of Israel suffered the untold agony, the Divine quality of which comes to us in degree in the wave of sadness that from generation to generation weeps through the Seven last words:—'Into Thy hands I commend my Spirit.'" ANOINTED SERAPH.

LET us, poor, sinful, and ignorant pilgrims of earth, go back in imagination for a moment to a period a few years anterior to the birth of Jesus of Nazareth. The supreme moment for the salvation of our planet rapidly approached; the hour of the Messiah—the Promised Redeemer—was about to sound. The Celestial Soul of our common nutritious mother felt herself conscious of redoubling her forces at the approach of the happy event, assisted by the presence of the Grand Messenger of God, who announced the Nativity from the four cardinal points of the planet, by the Oracles, the Sybils, the Seers, the Persecutors, the Prophets, and in short by all the voices she could dispose of. Antique Paganism itself, without even doubting the authentic importance of its impartial testimony, had transmitted to us the re-echo of that time to come. had distributed it throughout all portions of our globe at that time known. had spread that "good news" which was but so little understood. A super-Celestial Soul, a Divine Messenger, first product of that value accorded to earth, consecrated herself from puberty with new forces, of which the first was to be the proof, she incarnated herself immaculately upon our planet, in order to receive within her womb the Messiah, and to give Him birth—worthy Mother of the Son of God!

What virgin amongst the daughters of men—inevitably defiled by the fact alone of her natural arrival upon this earth of trials—would have been pure enough for a similar duty? Star-Soul, Celestial Spirit, Model of Devotion, Vase of Perfection and Piety, the Superior Soul, selected from the Celestial heights, through the motion of the Unity, could alone conceive the LOGOS, the WORD, the *Son of God*. issue of the sublime and Divine arrangement of the Great Fluidic Infinite Being, a Soul as power-

ful as that of the mightiest Sun ! We need never be astonished at, nor pooh pooh the testimony of the Christian Evangelists, when they relate the Ascension of the Messiah. His successive appearance to His disciples, and the Assumption of His mother; grandiose and marvellous phenomenon in appearance, naturally explained by the code of laws of the Almighty, and still enveloped however for poor humanity in shadowy gloom ; indispensable concession made to the dogma of free-will within an incoherent world.

Joshua, whom we call Jesus—for both names are similar, the latter being the Hellenistic name *Ἰησους*—was probably born in Nazareth. (*Matt.* xiii. 54 et seq. : *Mark* vi. 1 et seq. *John* i, 45. 46). The exact date of His birth is quite unknown, and the legends and traditions which affirm that Jesus was born at Bethlehem are void of authenticity ; they form subsequent portions of legends relating to the Holy Family, the Infancy of Jesus, etc., and the motive for that supposition was the necessary consequence of the Messianic phase in the life of Jesus. But be all this as it may, it was certainly within that isolated corner of Galilee that His infancy was passed, and that the first as well as the grandest of all the Christian Mysteries was accomplished ; the glorification of the Soul of Christ. He was the son of Miriam whom we call Mary, the wife of a carpenter, Joseph, a Galilean of noble lineage, and an affiliate of the Essenes. Legend has enveloped the birth of Jesus with a host of marvels. If legend does sometimes shelter superstitions, it often occurs that it exposes psychic truths little known, because that they are beyond common perception. A fact is recounted in the legendary history of Mary, viz., that Jesus was an infant consecrated to a prophetic mission by the desire of His mother, prior to His birth. We find the same thing testified to as regards several of the Heroes and Prophets of the Old Testament. These sons dedicated to God by their mother were called *Nasarenes*. The meaning of the Hebrew word נָזַר *nazar*, signifies to vow, dedicate, or consecrate to the service of God. Joseph was styled a *Nazar* (*Gen.* xlix. 26), likewise Samson, Samuel, etc. In this aspect it will be interesting to re-read the history of Samson and Samuel. An Angel announces to the mother of Samson that she will conceive, that she will bring forth a son, and that no razor will come upon his head, "for the child shall be a Nazarite unto God from the womb ; and he shall begin to deliver Israel out of the hand of the Philistines." (*Judges* xiii. 3. 5). The mother of Samuel demands her child "from God," she was to



dedicate him to the service of the Lord, and no razor was to come upon his head. Hannah the wife of Elkanah was barren. "And Elkanah knew Hannah his wife; and the Lord remembered her." In course of time, Hannah having conceived, brought forth a son, and named him Samuel, "because that," she says, "I have asked him of the Lord." (*I Samuel* i. 11-20). Now *Sam-u-el* signifies according to the primitive Semitic roots, *Interior Splendour of God*. The mother, feeling herself *illuminated* by him whom she incarnated, considered him as the *Ethereal Essence of God*.

The above passages, however are very important in our present essay, because that they allow us to penetrate into the unquestionable, living esoteric tradition of Israel, and by means of it they furnish us with a veritable key to the Christian legend. Elkanah, the husband, is indeed the terrestrial father of Samuel, according to the flesh; but the Everlasting God is his Celestial Father, according to the Spirit. The figurative language of Jewish monotheism conceals herein the doctrine of the pre-existence of the Soul. The *Initiated Spouse* makes an appeal to a superior Soul, in order to receive within her womb, and give to the world, a Prophet. This doctrine, very much veiled by the Jews, is kept completely out of their official cult, but forms a portion of the secret tradition of the Initiates. It clearly comes out amongst the Prophets, Jeremiah affirms it in these terms:—"Then the word of the Lord came unto me saying, *Before I formed thee in the belly I knew thee*, and before thou camest forth out of the womb I sanctified thee, and I *ordained thee as a prophet unto the nations*." (*Jeremiah* i. 4). Jesus confirms this in speaking to the haughty Pharisees; "verily, verily I say unto you, 'Before Abraham was, I am.'" (*John* viii. 5. 8).

In the preceding remarks we have given one esoteric meaning of the Immaculate Conception, but amongst the first Christian communities it appears that Jesus had been purposely veiled, but yet considered as a son of Mary and Joseph. since Matthew furnishes us with the genealogical tree of Joseph, in order to prove that Jesus descended from David. It is very easy for sceptics to deny Moses, to say that Pythagoras has never lived and that Jesus was a myth, to state that several idle Rabbins have composed the *Sepher*, that two or three unemployed Professors had invented the Greek Philosophy, that several Initiates had formulated the Christ from between two Bacchic dances, that Jesus was simply the adulterous son of Mary and Joseph Panther. according to the disgusting recital in the *Sepher Toldos Jeschu*, and that Christianity itself is but a pretty and

childish dream ! Notwithstanding this there is not a doubt but like several of the Gnostic sects, they saw in Jesus a son given by the Almighty in the same sense as Samuel. Later on, prejudiced legend goes to shew the supernatural origin of Christ, spun in a gold and azure veil ; the history of Joseph and Mary, the Annunciation and Infancy of Mary in the Temple.

Jesus was therefore the incarnation of the emanative spark of the *Word* itself, in other words a corporisation of the ideal regenerate man, the Son of God. "Our world for us, mankind," proclaims the Gnosis, "has been redeemed by Jesus. He came by the immaculate channel of the *Æon Miriam*, whom we call Mary. . . He is animated by *Christ*, who left the Pleroma and descended upon him, communicating to him the absolute power over the world of Satan." In the history of Jesus, according to the Talmud, the Rabbi Jehoshua, son of Perachiah, continued after Elkanah, to be the tutor of the young Jesus. He initiated him into the Secret Sciences, but the king, Janneus, having massacred all the Initiates, (or *Innocents*) recalls to our memory the story of Saul, as given in the 1st. Book of *Kings*. The Initiates were termed the "Innocents" upon account of their holiness and purity of life. Saul who, when chosen king, was "a choice and goodly man," and "from his shoulders upward was higher than any of the people," is described in the Catholic version, as "a child of one year when he began to reign," which in its literal sense is egregious nonsense. Saul in reality was upwards of twenty years of age at that time. In *I Samuel* x, his anointing by Samuel, and Initiation are described; and at verse 6th. Samuel significantly says, " . . the Spirit of the Lord will come upon thee and thou shalt prophecy with them, *and shalt be turned into another man*," plainly alluding to his having received one degree of Initiation, symbolically represented by his being "a child of one year old." It was thus the custom in the Prophetic Initiation of Judea, like as in certain degrees of modern Free-Masonry, to designate the grade of Initiation by a *symbolic age*, and the Gospel, in speaking of the murder of the infants under two years of age does not contradict the assertions of the Talmud. We often find traces of proscription against the Kabalists, they were continually persecuted and denounced by the official synagogue, but we never find a trace of that abominable butchery of young infants which is so revolting to nature. In like manner an Adept of *twelve years* signified that this was the symbolic age when the cycle of his various teachings was completed, and that he had perfected his Initiation, hence the marvellous wisdom displayed by Jesus in conversing in the Temple with the Doctors.

If we attempt to separate the esoteric meaning of the Jewish tradition and Christian legend, we would clearly see Providential action, or to speak in clearer terms, we would easily recognize the influx of the spiritual world, which co-operates at the birth of every man whoever he may be, that it is more powerful and visible at the birth of all men of genius, whose appearance cannot be explained by any means by the sole law of physical atavism, or ancestry. That influx attains its greatest intensity when it takes place through one of those Divine Prophets, destined to change the face of the earth. The Elect Soul of a Divine Messiah comes from a Divine world; it comes voluntarily, consciously; it must enter upon a scene of terrestrial life, it must choose a fitting vessel, it must make an appeal to an elect Mother, who, through the condition of her moral life, through the desire of her soul and purity of her actions, has a presentiment of such, and attracts and incarnates within her blood and flesh the soul of a Redeemer, destined to become in the eyes of mankind a *Son of God*. Such is the profound truth which conceals the antique idea regarding the Virgin-Mary. The Hindu Redeemer is expressed in the legend of Krishna; the Gospels of *Matthew* and *Luke* render such in admirable poetry with much simplicity. Those who had acquired by the labour of several long years the natural knowledge of the Lesser Mysteries took the title of "Son of the Woman," of "Hero," of the "Son of Man," and possessed certain social powers, such as Therapeutics, or Healing Diseases, in all its Hermetic branches, etc. The Great Mysteries completed these teachings by another hierarchy of science and arts, the possession of which gave to the Initiate the title of "Son of the Gods," or "*Son of God*," according as the Temple was or was not metropolitan, and also conferred certain powers called "Sacerdotal" and "Royal."

"For that Soul who comes from Heaven, birth is a death," Empedocles informs us, five hundred years before Christ. However exalted a Spirit or Angel may be, once imprisoned in flesh and blood, he temporarily loses the remembrance of his past existence; once engulfed in the network of corporeal life, the development of his terrestrial perception is subject to the laws of that world whereon he is incarnated. He falls under the force of the Elements. The higher his original may have been, the greater will be the effort to recover his latent powers, his Celestial faculties, and to have a perception of his mission. Profound and loving souls want silence and peace for development. Jesus sprang up in the tranquillity of Galilee. His first

impressions were tender, austere and serene. His natal valley resembled a corner of heaven which had descended and buried itself within the bend of a mountain. The country town of Nazareth has scarcely changed in the course of centuries. Its houses, sloping under the rock, resemble white cubes sown throughout a forest of pomegranates, figs, and vines. Around this nest of cool verdure circulates the vital, bracing atmosphere of the mountains; over the heights rises the broad and luminous horizon of Galilee. Add to this imposing picture the solemn interior—the home of a pious and patriarchal family. The strength of Jewish education has always depended upon the unity of law and faith, as well as in the powerful organisation of the family, dominated by the national and religious idea. The paternal home was for the child a kind of Temple. Instead of laughing fresco paintings, fauns, and nymphs, which ornamented the atrium, or chief entrance of the Greek houses, in the Jewish houses were only to be seen passages from the Law and the Prophets, the rigid bands bearing such, standing out in bold relief upon the doors and walls, in Chaldean characters. But the union of the father and mother in harmonious love for the children warms and illuminates the nakedness of that interior with a life wholly spiritual.

It is there that Jesus received his early instructions, it is there that, from the lips of the father and mother he first learns to know the Scriptures. From his early years, strange things at times have passed mentally before him, at length the strange destiny of the people of God gradually unrolls itself before his vision, with the periodical festivals which are celebrated in the family by reading, song, and prayer. At the Feast of Tabernacles a bower of branches of Myrtle and Olive is formed within the courtyard, or upon the roof of the house, in remembrance from time immemorial of the wandering patriarchs. They light a candle with seven branches, then they open the rolls of Papyrus and read therein the sacred histories. To the infantile soul, the Almighty was present, not only in the starry vault of heaven, but also in the seven-branched candlestick which reflected His glory, as well as in the speech of the earnest father, and in the silent love of the affectionate mother. Thus the eventful days of Israel would lull themselves away during the infancy of Jesus, days of joy mingled with sorrow, of triumph and exile, of afflictions without number, but yet of eternal hope. To the acute and ardent questions of the child the father would remain a mute and silent listener. But the loving mother, raising her large and dreamy Syrian eyes from below their long eyelashes,

would regard the inquisitive gaze of her son, and say to him :—  
“The Word of God lives only in His Prophets. A day will yet  
come when the Essenian Sages, the Recluses of Mount Carmel  
and the Dead Sea will reply to thee.”

## THE VACANT CHAIR.

*(In Memoriam of Mrs. C. Davidson. Written by the Editor a few  
months after her decease.)*

When in the West the orb of day  
Withdraws his last faint radiant beam,  
And 'neath the twilight's softening ray,  
The sons of toil repair for home ;  
How pleasant then around my hearth  
The friends of youth in joy embrace,  
Repeating tales of smiling mirth,  
As glee beams bright on every face.

Old Albion's mountain strains they sing,  
In Nature's wildest symphony,  
But, Oh ! that harp has lost a string,  
Whose cheerful sounds brought mirth to me ;  
Yea, mute is that low, soothing voice,  
Whose pleasant words aye banished care,  
Though friends around me yet rejoice,  
My eye still finds the vacant chair.

I feel the world's bitter woes—  
The scoff and scorn of pomp and power—  
Neglect of friends and hate of foes,  
Dame Fortune frowns so dark and sour ;  
Yet 'midst those needful griefs of life,  
In lonely heart nigh to despair,  
I still stood boldly 'gainst the strife,  
Till once I saw the vacant chair.

Love's second pledge we gave to clay,  
A bright-eyed, laughing, kindly boy,  
God took him from this earth away—  
To mother lent—her hope and joy ;



The parent stem did wither fast,  
 She droop'd beneath decline and care,  
 And left four pledges of the past,  
 'To prattle round the vacant chair.

The fairest flower is first to fade  
 'Neath Winter's cold and icy blast,  
 But Spring returns, revives the dead,  
 Resuscitates the torpid past;  
 Their ashes rest beneath the sod,  
 A son and mother—blessed pair—  
 Two radiant souls thus gone to God,  
 And left me with the vacant chair.

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### CHRIST THE SUN OF MAN, ETC.

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(To the Editor of the *Morning Star*.)

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My Dear Sir :— I sincerely thank you for the First and Second Numbers of the "*Morning Star*," which I have carefully read and studied. I am indeed much pleased, for I find the little Magazine quickened with the *Living Germs of Wisdom*, therefore I promise (knowing you, the Founder and Editor as I do) that I will do all in my power to enable you to cause the "*Morning Star*" to regularly ascend and flash forth in the Light of *Wisdom's* truth each month thenceforth. The world now sadly needs more of such Educators to counteract the increasing infidelity of much of the Secular Press.

What gratifies me most—and no doubt most of your Readers—is, that your Monthly, like the glorious Star of Bethlehem, points directly to CHRIST, the SON OF GOD, and presents Him not only as the *Light of the World*, but as the ultimate *Sun of Man*—Man's final Illumination. Go forth, my Brother, ever girding thyself strong in that all-saving *Faith* which alone enables Adamic man to receive the power to become a Son of God, and always remembering that only those who have in faith received the *Son of God*, hath Life Eternal. Being therefore stablished in the faith, we must not only believe on His name, but manfully uphold His all-glorious celebrity before all mankind, so that we may be manifestly numbered among those :— "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD," through faith in God.

How cheering it is to realise the palpable significance of the many "signs of the times," which now everywhere indicate the rapidly approaching Second Advent of the *Sun of Righteousness*, who, in the Coming Dawn of the *Day of God*, will be co-relatively manifest within the bosom of all the *Elect of God*, even all who shall have received *the power* to become Sons of God. And this glorious realisation makes clear the cheering, though mystical prophecy of St. Paul, wherein he says:—

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . then shall be brought to pass the saying that is written, Death is swallowed up in victory." (*I. Cor. xv. 51-54.*)

It is written that all who hath not the CHRIST are spiritually dead, and all who are in the flesh, whether spiritually dead or not, are corruptible and subject to physical mortality. But the promise is that *all* the dead shall ultimately be raised and transmuted from corruptibility to incorruptibility, and thence all immortalised according as they are entitled to receive Life Eternal. It is a power clearly given of the CHRIST OF GOD. It is also shewn that the *Sun of Righteousness* will not abide in an imperfect tabernacle; hence the admonition: "Be ye perfect; even as your Father who is in Heaven is perfect."

Surely indeed must all those Divine foreshadowings come to pass. The unerring prophecy which vitalises the Lord's Prayer cannot fail of fulfilment. All who have the *Witness* within themselves *know* this to be so. These are *Living Words* direct from the Source of all Life:—"Our Father who art in Heaven, Hallowed be Thy name, *Thy Kingdom come, Thy will be done on Earth as it is in Heaven.*" Herein God has taught us to pray for that which is inevitable, for the reason that the reverential petition is as certain of fulfilment, as that Day must follow Night, for GOD rules, and hath so ordained and proclaimed it, in and throughout all Nature.

Every Reader must plainly see that the glorious Mission of the "*Morning Star*" is to proclaim these glad tidings, and to show that the *Coming Dawn* of the *Day of God* is at hand, even at our very doors. GOD be praised. Amen.

Philadelphia, Pa.

July, '92.

Yours etc.

A. J. R.

### MYSTICAL NUMBERS.

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HERE are two numerical formulæ which are very instructive. The first contains manipulations upon 9, which, from whatever point we view them, will always render 9, and will never change the value even of other Numbers to which 9 may be joined, thus manipulated, which theosophically remain always the same.

Example.  $9 \times 9 = 81$ ,  $8 + 1 = 9$   
 $9 \times 1255 = 11,295$ ,  $1 + 2 + 9 + 5 = 18 = 9$   
 $4 + 9 = 13 = 4$

The second formula is that by which we extract the spirit of any Number whatsoever, which gives us always 9 for the *Caput Mortuum* and corpse.

Example.  $13$  or  $1 + 3 = 4$   
 From  $13$  take 4, there remains 9.  
 $1,255 = 13$ . From  $1,255$  take 13, there remains  $1,242 = 9$

The first of these formulæ indicates that Matter will not mingle with Spirit. The second, which is derived from it, indicates that we can always detach that matter which wraps up the spirit.

Those are verities, the usage and employment of which are bestowed upon the man who is *en rapport* with himself, being free; and *en rapport* with other beings when he is so far perfected as to receive the Key of St. Peter. (*Mat'. xvi. 9.*)

It is not altogether in making the ferment, but in acting and re-acting upon the different essences, that we are enabled to extract the Spirit.

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Representatives of Planetary Worlds, Planetary Angels, who are here, are seeking to return to earth. The Anointed One awaits the means or conditions of returning at will to the Suns of the Heavenly Home, of which he is the Seventh. When the proper time arrives that a Jacob's Ladder can connect the Seventh Sun with this world of ours—numbered *Twelve* and *Thirteen* (Ephraim and Manasseh)—then the Sun of our planet, known as the *Eleventh* will part with his spots, and also with his spot-cycle of *Eleven* years.

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